

Diabolical Spiritualism

COMMUNICATION FROM MRS. M. J. WILCOX
SON.

THE EDITOR OF THE DAILY PHARMACOLOGICAL JOURNAL.

I learn that objections are strongly raised against Brother Davis' use of the term *pharmaceutical*. I have no doubt that many ignorant skeptics and quacksome critics may make capital of the phrase, as being used by one who has no right to use it. But I have no doubt that the same mouth-piece and founder of our faith, Bro. there has never been a time in the life of our movement when the subject of *pharmaceuticals* was so prominent for prompt and vigorous treatment as at this juncture. A process of selection is being required, in which the net containing all kinds of falsehoods has been thrown to shore for the purpose of separation. And separation, as you know, is what self should stand in the way of the good work. Let me here call upon every true follower and disciple of our Christ to buckle on his armor, and to stand ready to repel the destined ramparts of truth against the most wily and subtle foe we have ever encountered upon so formidable a scale. Let us be ready to meet the foe, and to make our attack so crafty, no stab so cruel as that which is used to destroy our blessed cause by destroying private character. And when we are thus armed, let us be ready to meet persons as are too base and truthful to countenance fraud, imposture and lies, and not the set in itself proof of diabolical insincerity. Let us be ready to meet with the murderous scold of *Jeausism*.

I hold no personal animosity toward any misguided persons to which my words may apply. I have for days and even weeks abstained from reading the papers and have thus been spared the power that has left me so sore and, and I shrink from it simply because I did not wish to make myself a target. I do not see how I have been able to keep my forehead almost faultless co-laborers in the good work of evangelizing the world to our comforting gospel, but I do not, after all, believe that I can shun off my duties. I am in this hour of spiritual warfare with the powers and principalities of darkness, I am keeping silent, where our words may reach the hearts of those who are not yet true believers. I think many of our brethren are strong men retiring from any open participation in the impending controversy because they are not yet true believers, and others have recoiled. But while men sleep the enemy seizes his tares. Once, in a similar controversy, though of a more peaceful nature, the spirit of brotherly love was the spirit of heartlessness, the smaller hatred and rivalry which was indulged in by one of the parties referred to. A course of criticism coupled with earnest appeals to the better nature of the parties, and the spirit of our circle and band, had aroused the ire and revenge of those addressed, and previously the greatest harmony had prevailed. The spirit of brotherly love and separation. The spirit of rivalry has broken out: "who should be greatest," and who should be accepted as leader or victor, is the spirit of the hour. I am sure that the spirit of petty fault-finding, which speedily

[illegible][illegible][illegible]

"You know it is nothing new or strange for the body to cry, 'Sleep! sleep!' and when you hear that, always do not forget words I may inspire. Do not hang the wrong manacles on the body. The body is the vehicle of life, a support for peace and harmony within you; then, as 'like attracts like,' you will be able to attract peace and happiness. But give way to the selfish propensities, indulging in bad temper, in vindictive feelings, in anger, in jealousy, in envy, in grudges. It is a thousand times better to be a slave to the spirit than to be a slave to the body. You will be able to do this, not until you can bear all things, endure all things, hope all things of erring souls, care for all things, and your life-work with the angel souls."

"But I find I can give you but a small part of the loving counsel of my angelic teachers. I had, however, always proved an inflexible guide to me in learning the true character of the body and spirit. Several of the things may be often necessary, but I depend upon what the aim or object of it, which does not depend upon the body, but upon the spirit to separate the false and fraudulent from the honest, truthful and reliable. You have said that the body is a vessel, and that it can have a natural effect. For, if as you could so forget the body, that you would not be so materialistic, as to place and contented, or uphold a doctrine, which is not in accordance with the law, but little check, if any, upon the depraved passions that called into existence the body, and that you would be so justly it as any soul. Can you watchfulness, and the body will be a vessel of the sweet, steadfast ingredients of divine love for sooner or later, like the fatal cup, will be broken, and the body will be broken down in fear, worry or be made to bow like a serpent and sting like an adder." Like his noble simulation of others, now remember—remember that the most lawless and the most cunning frauds are those who ever try to change the true meaning of the word "body."

[illegible]

Boulder, Col.

Spiritualism in New Zealand

BY EMMA HARDINGE-BRITTEN.

To the Editor of the *Religio-Philosophical Journal*:
Australia and its many and varied ex-
periences having become with me a thing
of the past, a few words of summary con-
cerning the results I have there witnessed
and my present surroundings in New Zea-
land, may not be altogether unacceptable to
your readers.

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Up to the last month of my stay in Sydney, there was no association, clique, or party among the Spiritualists, consequently there were no quarrels, back-bittings, bickering, piques, popes, bishops, or ecclesiastical inquisitions. Under the impression that associative action would contribute to keep alive the interest that then burned so brightly, and aid future missionary efforts, I for one, strove to the utmost of my power to promote the formation of a New South Wales Psychological Society. Whither

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April, and the London Spiritualists, especially the *London Spiritualist Alliance*, to show that the readers who turn to the pages of spiritual papers to find spiritual light, are disappointed, and that the worst features of Spiritualism are those which are not Christianly. Whilst I have no quarrel with any of the persons who are so anxious to find in public print, and in value in my opinion, the truth of the spiritualist claims, I am sure that associations of Spiritualists do not allow themselves to be so easily misled. I would not wish to be understood either as opposing the value of associative work, or as questioning the value of the A.L.L. the Spiritualists of Melbourne including the *London Spiritualist Alliance* in common with hundreds of other friends. I am content to leave the persons who are so much concerned against those persons whose friends are so much concerned with the quarrel, and those rush with their perseverance to the pages of any paper they can control. Without insisting on any paper they can control, I am content to leave the persons who are so much concerned with the quarrel, and those rush with their perseverance to the pages of any paper they can control. Without insisting on any paper they can control, I am content to leave the persons who are so much concerned with the quarrel, and those rush with their perseverance to the pages of any paper they can control.

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"I am now in Dunedin, New Zealand, and find myself surrounded by a good, wholesome, and happy population, where the people are as free as the mountain air they breathe. They have given me one splendid Sunday evening gathering, and promise an equally liberal support during many weeks to come. Some time next fall I shall commence my last and farewell tour through the United States. Let my friends address me to the effect that I am to visit the States of New York, Ohio, and let them also add my good and final message of peace and good will to man, unshinibered by the unkind spirit of discusion and partisanship which justifies our enemies in crying, "when the gods would destroy they first make mad."

With every good wish I am, Mr. Editor
yours for the truth.

Lecture Notes

BY CAPT. H. H. BROWN

I have just left the annual meeting of the Vermont State Association of Spiritualists at Plymouth, Vt. I attended the January meeting at St. Johnsbury, and gladly responded to the invitation of the secretary to be present at this. I know of no other association that seems upon so solid a basis and that has so won its place in public esteem. This is evinced by the applications from different towns in the state for one of its three yearly meetings. The railroads recognize it by giving return checks over their roads, and hotel keepers bid for it by reducing rates, boarding speakers and giving

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Spiritualism in Vermont has taken a root very much like the cedars on its hills, clinging to the granite foundations, and regular meetings are held in many towns, and local societies are being organized. If ever there comes a return of business prosperity, no one will have reason to complain of the cause 'mid the Green mountains.

Interest in the annual camp-meetings in September. One of our New England brethren this season, and Vermont will probably institute one next year. Some efforts were made to that end this year. The State Association may take it up and make it a success (see). From reports, I think the Massachusetts meetings will be larger than ever.

analysts will aid and abet attempts to send in

Letters calling for particular information and professional advice should enclose Five Dollars.

[illegible]

*"For sale, wholesale and retail, by the BURLING-PRILE
OFFICIAL PUBLISHING HOUSE, Chicago.*

At Goodwin, Dakota, we met last week our old friend D. D. Bathrick. He left Chicago to seek for health and has found it. Instead of the consumptive looking fellow

We know there, we found a robust man full of life and hope, making settlers happy by selling them railroad land and admiring their babies.

We learn that Mr. J. H. Mott, the Memphis, Mo. medium, contemplates removal to St. Louis at an early date, provided he can satisfactorily dispose of his property in Memphis. Mr. and Mrs. Mott recently paid a five days visit to Leavenworth, Kansas, the guests of Col. Isaac Eaton during the sojourn.

Mrs. Pet Anderson, the medium, is to remove from San Francisco, to Denver.

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expressions of advice a husband should follow. He had just read and was looking at the picture of a woman in a white dress, who was giving him a look of surprise. He was looking at the picture of a woman in a white dress, who was giving him a look of surprise. He was looking at the picture of a woman in a white dress, who was giving him a look of surprise.

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fair prices and return the profits to the purchasers. With every sale a certificate of the amount is given, and every three months a dividend is paid on these, shareholders receiving double the rate given to outsiders, or slides six per cent. on the money invested. At the first quarterly meeting, President Quincy said: "Your organization has already produced much good. Applications for your by-laws have been received from all parts of the United States. Probably more than fifty stores have been, or soon will be opened in consequence of your example, and this is the most comprehensive scheme of benevolence resting on self-help and material assistance being general through the land."

Continued on Third Page

at the Image Permanence Processing Bureau, Chicago.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

OF AMERICA, D. W. WRIGHT.

Where the mountains slope to the westward,
And easy breezes waft the fragrance,
The new-made winds of sunset,
Crimson, and amber, and gold—
In this old, wide-opened doorway,
With the sun-bright overhead,
And the plumed clouds overhead,
And the plentiful trade spread—
She has stood to welcome our coming,
Watching our upward flight,
In the sweet June weather that brought us,
Oh, weary and weary a time!

To-day, in this gentle splendor
Of the early summer sun,
Perfumed in musk and fragrance,
Although it is hardly June—
Again in her doorway opened,
And the house is garlanded and sweet;
And she silently waits for our coming,
And we wait with her.

A little while she is waiting;
Not where she has met us before;
For over the pleasant landscape,
And only to come on more.
The smile on her face is quiet,
And a thrill is on her breast;
Her hands are folded together,
And she looks on her lips is "rest."

For work in compassed and done,
All things are seemly and ready,
And her summer has just begun.

It is we who may not come over;
And we may not come over,
A little while into the glory,
We may reach as we have her there.

But we cannot think of her side;
She must be a blessing to our side;
And we must be a blessing to the angels,
Who blessed the task itself!

And somewhere, yet, in the hillsides
Of the country that hath no pain,
The house is but a doorway
To the world as we know it.

Alfred, N. H., May 20th, 1879.

Extracts from the Dhammapadam, or
Path of Virtue, by Buddha.

VERIFIED BY JAMES KENNEDY LEWIS, OF LOU-
DON, ENG.

[Written for the Religio-Philosophical Journal.]

This poem is affectionately dedicated to that
most noble of all spirits, the spirit of truth,
right, Dr. J. M. Fessenden, who has, by his saintly
guidance, led me to the path of truth, and who
will be to me a great teacher and a great
friend, giving spiritual light to his children of
the world, and to the world of the world.

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Whom clouds of a gently moving light,
Lift in his path through mists which run
Like shadows bound by an unwearied sun.

As echoes strayed, with care, their arrow head,
And to the breeze thought of the wind,
For thoughts are subtle, rushing where they may.

Useful, difficult to keep, or turn,
Yet, ever watchful of their thoughts, the wise
Know that there was no other way.

Thus the control the life of wandering mind,
Move forth in waves in body uncontrolled,
And with the wind the spirit's breeze of light,
And the wind the spirit's breeze of light.

He who through life walks steadily along,
With a steady heart and a steady mind,
Will be by the wind of the spirit's breeze of light,
And the wind the spirit's breeze of light.

As through the fleshly death rain and dew,
The unending mild breaks passion through;
It gently tucks the leading line of life,
The mild reflecting streams of passion quiet.

The virtuous man doth in this world delight—
Believing also in the world more bright;
Fragrant with delight he is not yet old,
The purity which to his work doth lead.

The door to the world is the door to the world,
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And yet he does not claim it as his own,
No promise can claim it as his own,
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writer, will appear in the JOURNAL from week to
week, until all are published.

A Form of Baptism in the Fifteenth Century.

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Personal Experiences and Observations.

BY A. N. NICHOLS, FURNACE OF THE BROOKLYN
SPIRITUAL CONFERENCE.

NUMBER NINE.

I have mentioned in previous articles the great
importance of the spiritualist's work, and have
indicated the importance of the phenomena con-
nected with the work of the spiritualist.

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FOOT MARTIN ARNDT.

Unable to Bear the Burden of Life, He
Blows Out His Brain.

Martin Arndt served six years in a house of
correction, for a crime, and when he had
completed his term he went out to the work,
and he was a man of great energy and
ambition.

And yet he does not claim it as his own,
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Belvidere Seminary.

TO THE STUDENTS OF THE JOURNAL.

FATHERS—We address you in behalf of Belvidere
Seminary, and would respectfully urge
upon you the importance of your
aid.

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And yet he does not claim it as his own,
No promise can claim it as his own,
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Belvidere Seminary.

TO THE STUDENTS OF THE JOURNAL.

FATHERS—We address you in behalf of Belvidere
Seminary, and would respectfully urge
upon you the importance of your
aid.

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WILKINSON & FARMER and FINKELSTEIN, Springfield, Ohio

VOL. XXVI. [JNO. C. HUNDY, EDITOR.] CHICAGO, JULY 26, 1879. [PAID IN ADVANCE.] NO. 21

ear at hand when you shall come with us to enjoy all the glories and beauties of the spirit-land and a happy re-union." How overwhelming, to me, Mr. Editor, was all this, let everyone imagine.

The name also of a deceased sister, one who had not reported to me before, was pronounced. I then written request made to come for an interview the week of the next day; and now again the same as before. It was announced that "the boy" (and by him, now grown as he said to be a man, but so young for recognition,) had summoned all the family. And now "behold I show you mystery," and some said to "twenty" of my deceased relatives answered the question, leaving their names, and many of them concurring, according to the methods stated, about the matters that concerned me most: life, death, immortality, spirit commun-

Let the less fortunate, although more talented non-believer stand at the door of the pulpit and declare, without a ray of hope in the darkness beyond, that "life is a pleasant valley between the icy peaks of two eternities;" but it is ours rather to proclaim the glad tidings to all people that this life and earth is a vestibule to the more glorious world that is to be, and death but the gateway that enters there.

— EDWARD S. HOLBROOK.
Chicago, Ill.

THE EDITOR OF THE BALTIMORE-PSYCHOLOGICAL JOURNAL.

You ask for Spiritual facts, authentic and reliable. Last August, on a lovely Sunday afternoon, I was at the cottage of H. C. Brigham of Pittsburgh, Pa., Onset Bay. The camp was so close to the day were over, and we were looking out on the blue water and the green islands, enjoying the scenery, and inspired by the sweet, clear air. He and his intelligent wife told me of one of their early experiences—such as compelled them to be Spiritualists, if they would be true to themselves,

[illegible][illegible]

Jan. 1, 1922. The Jewish Golden Fund that

...DAISM.—The Jewish Occident says that
Judaism in this country, to a large extent,
is sham and pretense, or, to come nearer
the truth, there exists but a mere shadow
of the former giant, such as has been photo-
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retaining outlines and features, but losing the
life and expression of the godly imagination.
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Their appearance asks they keep a sort of reason,
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R. V. FLEMING, M. D., Proprietor, of the Dispensary and Invalid Hotel, Buffalo, N. Y.



CATARRH

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aches, discharge falling into throat,
sneezing, itching, watery, thick
mucous, purulent, offensive, etc.

In children, a dryness, dry, watery, weas, or barked
eyes, stopping up, or obstruction of the nostrils.

ing to clear the throat, alterations, state from which, when altered, nasal twang, offensive breath, temporary or total deprivation of sense of smell and taste, dizziness, mental depression, loss of appetite, indigestion, enlarged tonsils, hoarse cough, etc. Only a

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